4 1833

THE CAUSE

OF

IRISH PROTESTANT ORPHANS

THE CAUSE OF

GODLINESS AND LOYALTY.

BY J. B. M'CREA.

DUBLIN:

RICHARD MOORE TIMS, 85, GRAFTON-STREET.

TO BE HAD OF ALL BOOKSELLERS.

RB DA 950.1.M13C
Acc. 94-272 1833

J. HOARE, PRINTER, 2, HAWKINS'S-STREET,
DUBLIN.

ADDRESS

TO THE

CHURCH AND CONGREGATION AT D'OLIER-STREET,

AND TO THE

EVANGELICAL PUBLIC GENERALLY.

The substance of this Pamphlet was a speech in the Conservative Society. The form and style are thus accounted for, whilst the apprisal affords an occasion for apology, on behalf of that institution and one of its humblest members, against certain unmeaning but mischievous prejudices. Unhappily, the tuition of some religious professors does not prevent them from permitting their tastes and habits to decide their opinion both of their own and others' public duty. By their artificial feelings the absolute obligations of Christianity are sometimes depreciated; and by their unthoughtful sentence the actions of men too enlightened to confer with flesh and blood, either as to the objects or the rule of their conduct, are condemned as secular and sensual. If he who feels that every man must give account of himself to God, and ought therefore to act for himself as in the sight of God, should depart from that track in public life which has been the accustomed route of their fellowship, —should he with never so great self-denial, simplicity, and faithfulness, take a step or make an effort to break up new ground for the cultivation of godliness, and grasp at new means for the dissemination of truth; some will pronounce him tainted with the unclean thing, and forthwith raise the lament of his apostacy. Nor does it matter with what measure of success his moral intrepidity may be crowned: the man whose temerity has led him to break the formal cycle—not of holy separation, but of sanctimonious distinction

—will be followed by the ignorant or invidious surmisings with which his consecrated labors have been accompanied. The fastidiousness of some who are well-intentioned, is often affected by others who have no rule of moral action but the low standard of human precedent, or whose interest in the favor and support of their partisans is felt to be contingent on their harmony of sentiment. To this spirit of unfortunate servility—the real spirit of the world—indulged by men who ought rather to give the moral tone to society, by holy, bold, and independent example, is to be ascribed much of that corruptness in the church which despises dominion, speaks evil of dignities, and uses liberty as a cloke of maliciousness.

The partiality with which some declaimers against what is unspiritual confine their applications, is equally inconsistent, uncharitable, and pernicious. Whilst every agency and means that may be legally resorted to, are deemed to be righteously available for their own personal or social aggrandisement; the disinterested employment of similar means and similar agents, by such as are not of their way, are condemned as the carnal weapons of a warfare, that must of course be as unhallowed as are the instruments it requires. Persons whose only symptoms of piety and prudence are their capacity for magnifying the ideal failings of their superiors, and avoiding enterprises for which they feel themselves incompetent, are heard to condemn, as worldly and sensual, the

wisest, virtuousest, discreetest, best

measures of mercy and patriotism by men whose shoes' latchet they may not be worthy to stoop down and unloose. By some undefined and ambiguous term, odiously applied, they aim to fix a stigma upon the persons and projects of their envious suspicion and niggard jealousy; and follow up, by this politic means, their Pharisaic contempt of political associations.

Examine into and compare the facts of the case. At a time when mighty revolutions are shaking the social structure of our country,—when every ecclesiastical system is in one way or another affected by the general commotion,—when the legal protection of subjects, in the rational propagation of their opinions and the discretionary tuition of their children, is from one class in a great degree with-

drawn,—when superstitious institutions, infidel maxims, and licentious habits are notoriously on the increase,—when the voice of God, in his judicial Providence, denounces vengeance on the land,—a few enlightened, pious, and exalted personages originate a confederation,* that soon comprises the aggregate strength of what is eminent for talent and excellent for character, with a view to conserve the ancient landmarks of social virtue, national integrity, liberty of conscience, and inspired truth. Is it to be imagined that the constitution of such a body, under such circumstances and with such objects, could be really contemned by any enlightened person,—at least any pretending to principle in his connexion with other popular institutions? Can it be, that its elements are despised as "too political," by such as aim at the patronage of dignity, and rank, and wealth, for associations of higher pretension,—associations in which those leaders of the Conservative society are deservedly esteemed as among their worthiest members? Such an admission were to degrade the intellect of the church to the level of the night of its darkest bondage. Are the measures by which that patriotic body has established its character, and the spirit with which it has impregnated the country, "too political" for a Christian's participation? They are, if the matters of its discussion can be shown to have no necessary connexion with the religious interests of the people, or the effect of its deliberations has been the deterioration of national principle. They are, if the moral government of God has not inseparably linked secular means and spiritual events, temporal agency and eternal destinies. They are, if Christianity destroys the privileges and obligations of citizenship; and men are deprived of all national feelings when made the Lord's freemen. But whilst among the topics discussed in the society above named, we find the "*Government Board of Education,*" the agency of a jesuitical and infidel combination to banish scripture truth from the land,—the "*Church Reform Bill,*" an evident precursor to the despotic invasion of the internal government of every Christian body,—the "*Prohibition of Evangelical Missionaries and the Persecution of Protestant Iti-*

* It is hardly necessary to remind readers, that the grand moral confederacy, created by the exigencies of Irish Protestants, in 1831-2, was by the immediate agency of Lords Roden, Longford, Lorton, Mandeville, Farnham, and Mr. Lefroy.

nerants," with the implied sanction of the Lords Justices,—the "*Oppression and Virtual Expatriation of the Protestant Peasantry,*" by groundless allegations, vexatious citations, and unequal penalties,—the "*Abandonment of Protestant Orphans to Destitution and Depravity,*" by the reduction of scriptural asylums and the encouragement of monastic retreats,—whilst these are amongst the subjects entered into with an unanimous interest by that society, is it the "*too political*" character of its measures that a righteous and an enlightened soul can admit as the real cause of negative hostility in whispering objectors? Ah! no, no. Men whose associations and activity for objects of not greater moral consequence are notoriously the main ground of their precarious reputation, must be aware of the effect of such a prejudice. It may yet lead to the suspicion, that much in themselves which was taken for the exercise of conscience toward God and sympathy with their kind, was but the spirit of their party, or the yielding of their infirmity to a monopoly of ostensible benevolence.

It is not by comparison that the proper value of any thing is ascertained, nor by recrimination that men justify themselves. Such a course, however, is sometimes a means of putting ignorance to silence, and winning the approbation of candid persons to objects of moment. What, then, it may be asked, is the spiritual advantage of those who are associated with men of every character and no character for the obtaining or securing what are called the *Liberties of Dissenters,* for the *Abolition of Slavery,* for the *Protection or Vindication of Persecuted Missionaries,* for the *Temporal Relief of Converted Jews,* for the *Assistance of Polish Refugees,* for the *Promotion of Temperance, Peace, &c. &c. &c.* ? Are these not "political measures?"—Are their movers not "political men?" Is it spiritual to aid in seeking for certain religionists corporate privileges and civil immunities, and "too political" to discuss the means of personal safety and conscientious worship for other classes in the state? Is it purely religious to vindicate a persecuted Missionary in the West Indies, and "too political" to assert the rights of one in Clare? Is it sacred to seek the freedom and comfort of foreign slaves, and "too political" to relieve the oppression and prevent the ruin of native freemen? Is it holy to devise means for ameliorating the condition of exiles from other

shores, and "too political" to prevent the depopulation of our own? Have alien orphans, the children of foreign proselytes, and every other wretched being save the poor and destitute of our common country and our common faith, a claim to associate councils and energies, and is the cant of "too political" to cause the abandonment of our own fatherless and forlorn?

> Fie on't! O fie! 'tis an unweeded garden
> That grows to seed; things rank and gross in nature
> Possess it merely,

in which the pretext of piety is pleaded for the neglect of obvious duty, or for the vindication of a partial judgment and a vitiated taste.

Friends, the age is degenerate; the god of this world, on the stalking-horse of democracy, is advancing upon the dominion of God. Many of them who should stem, by firm resistance and active energy, the current of licentiousness, are borne away on the stream of popular excitement; preferring an easy, an honorary, or a lucrative acquiescence, to a toilsome, an odious, and a self-denying fidelity. Hence the scrupulosity of some who affect to be oracles of liberty when but the organs of liberalism, in their specious discrimination between the secularity of other men's pious zeal and the spirituality of their own political sagacity.

The religion of Jesus is a simple and an uniform principle. The religion of Jesus is a generous and an unsuspecting spirit. The religion of Jesus is a loyal and a patriotic virtue. As the life of God in the soul, it must be unmixed and constant,—having but one element of existence, which is the Word of God, and one object of being, Jehovah's glory. Free as the Spirit by which it was created, no prejudices can absolutely bind and no circumstances invincibly prevent it. Flesh and blood are not insuperable barriers to its exercise and energy. Truth, in its measure of discovery, and righteousness, in its degree of existence, will find in it a prompt and vigorous, and steadfast advocate, in whatever circle, with whatever party. The minister of truth, in particular, has no option to decline the solicitation of his faithful counsel and labors by any party. In its universal claims and aggressive character, the gospel he preaches must be borne whithersoever circumstances invite it; and wo to him who, having received a dispensation, shall fail to

bear it. The righteous integrity of his soul is the shield and buckler with which the soldier of Christ wields the sword of the spirit; he creates no impediments by pusillanimous fears, and dreads no consequences from straightforward fidelity. Our country claims our first public service; and by every lawful means that may be supposed likely, it is our duty to promote and to subserve its best interests. They, and they only, who, regardless of man's wisdom, practically improve these incontrovertible truths, act worthy of their high vocation as the servants of the Lord Christ. The grand distinction recently stated by an eminent personage in the house of peers, that "to make the state religious, and not to make the church political," being the proper end of union between spiritual and secular agencies, a Christian's place in society is that which affords opportunity for disseminating truth, cultivating godliness, and promoting beneficence. If, therefore, the patriotic institution in which the subject of this pamphlet met a cordial acceptance, did not on its own behalf claim a Christian's support, the candor with which the religious affairs of the country were discussed, and the magnanimity with which the spiritual exigencies of Protestant Ireland were met, in that mighty body, will fix the disgrace of ignorance or hypocrisy upon the parties who make a pretext of piety for having withheld the mite of their co-operation from its scriptural measures.

For my own part, I feel no hesitation in acknowledging the character by which some sour religionists, describing me, have manifested the bias of their own judgments and the degree of their own charity. A good name is verily better than precious ointment; but that is not necessarily a bad name which ignorant or overweening persons may intend as such. "Religious Politician" and "Tory Dissenter," for example, in whatever sense used by such as superciliously apply them, are far from expressing any thing contrary to the will of God, or incompatible with the holiest principles in man. Politics, properly, regard the circumstantials of society, ecclesiastical or civil; and it is an absurdity to speak of rational beings, with only a common share of intellect and sensibility, feeling no interest or having no duty in the events of the world. He whom the currents of Providence affect by an admiring awe of the Divine

sovereignty, a grateful sense of the Divine righteousness, and a practical anxiety for the Divine glory,—he is indeed a Religious Politician, who has no cause to be ashamed of the character he bears. Such a man will be prompt to anticipate, and ready to co-operate in, all the dispensations of God, by echoing to His church the alarm of warning, the preparation of war, or the sound of triumph. In this view I desire to be considered a politician,—to rank with the wisest and holiest of our own day, the age of our fathers, and the old times before them. In this view, I would to God that not only the people of my care, but all that may read this defence, were both almost and altogether such as I am.

With regard to the invidious distinction as to my political character, which at once betrays the sentiments and feelings of them that make it, and upon which, I opine, the whole matter hinges, I have no greater objection. If "Tory Dissenter" expresses my proper character, I ought to be as happy as I am envied in the independence and integrity which have originated the name. If Tory Dissenter means one "not opposed but indisposed to change," and in this he differs from some other Dissenters, it properly implies my tenacity of those good things, which the Head of the Church has prescribed for spiritual non-conformists; in rebuking such as refuse tribute to Cesar, giving honor only to whom honor is due, and avoiding or buffetting with those raging waves of the sea that foam out their own shame. In fine, if Tory Dissenter is equivalent with inexorable hostility to every thing, whether called political or religious, that would give to the man of sin an iota's advantage of the Spirit's jurisdiction; then welcome the reproach of sinners, and the sneers of prudent saints, with the distinctive designation of Tory Dissenter. In the maintenance of this character, by the grace of Christ, I will live and die. As I am daily more convinced, that insidious, cruel, arrogant, soul-destroying, God-insulting popery, is the climax of Satan's policy, the grand engine of all confederated wickedness, I take the Lord to record, that the horror of its ascendancy has no rival in my soul; and I feel that the odium of man is a light tax for the honor and happiness of checking one step of its advance, or reclaiming one victim of its rapacity. Wisdom is justified of her

children ; but many, alas, who assume this affinity, have yet to learn, both in limit and extent, what it meaneth, to become all things to all men.

The subject which has created the opportunity for this explanatory address will speak for itself. The cause of "*the Protestant Orphan Society*" has been affected, like many other excellent objects, by the unworthy pretext of its exclusive name and character. Narrow and unfeeling persons, glad of an excuse for their niggardness, have opposed their latitudinarian consistency to its claims. In the liberality of their pretensions, they are unmoved by the cries of thousands of fatherless children ; and, with the cant of Christian charity, close their hands and seal their hearts against the famishing and perishing. Like the followers of Jesus, without the spirit of their Master, who forbad to cast out devils those that walked not with them ; they would rather that misery in time and the pains of eternity should be hazarded, than that their politic liberalism should act incongruously. The chief excellence of that Christian asylum is the high ground on which it stands ; and the best guarantee of its success is its absolute and uncompromising character. With this conviction was an humble advocate induced to commend it in the place referred to, and with this conviction he publishes its recommendation to PROTESTANT BRITAIN.

J. B. M'CREA,

Minister, Independent Church, D'Olier-street.

Dublin, Nov. 30th, 1833.

IRISH PROTESTANT ORPHANS, &c.

SPEECH,

On motion for "an inquiry into the number of Protestant Orphans throughout Ireland, and the numbers receiving instruction in Jesuitical and other Monastic Institutions."

The Earl of RATHDOWNE in the Chair.

My Lord—I am self-reproached by the call which the Secretary has made for me; being obliged to confess that I had forgotten the notice of motion which stands on your books for this day, and which I am unprepared to follow up with the facts and arguments by which the proposition I shall make might be supported. However, my lord, I am happy that the subject of this notice is one which will require neither talent, eloquence, nor research, to secure for it the favorable attention of this society. Protestantism is our object, Protestantism is our character.—The broad principle of Christianity is the basis of our exertions; the true liberties and happiness of our country form the grand end of our confederation; the inspired oracles of heaven are our code of constitution and government; and a sympathy with the tried and suffering members of the reformed churches, is the common feeling that pervades and stimulates us.—(Hear, hear.) I am sure, therefore, that a motion for "inquiry into the number of Protestant

orphans in the several parishes throughout Ireland; and the numbers who are receiving instruction in Jesuitical and other monastic institutions," will not be deemed by this assembly irrelevant or unimportant.—(Hear). My lord, it is a fact which has yet made little or no impression upon the Protestant heart of Ireland, because indeed it is as yet almost unknown by Irish Protestants, that among the causes of our increasing depression and the disgust of our yeomen brethren, is the precarious or desolate situation of those whom the peculiar state of society in this country subjects to the evils of premature orphanage and of factious intrigue. If there is under heaven a class of beings more to be pitied than another, it is that portion of our peasantry whose attachment to the prejudices (not to say the principles) of their forefathers, makes them the objects of hatred by the multitudinous vassals of a crafty and despotic priesthood on the one hand, and on the other, the victims of a pusillanimous neglect by a heartless proprietary. If there is in the hapless circumstances of that injured race, one fact more heart-rending than another, it is the prospect of their bereaved children being exposed to the rapacity of the Popish intriguant and *voteen;* and the uncertainty that any friendly hand will be stretched forth to save them from the mouth of the lion and from the paw of the bear.—(Cries of hear.) My lord, am I at all credulous in presuming upon the sympathy and liberality of this body in reference to the present question? I feel assured that I am not; (hear, hear)—

and when I shall have stated the direct cause of the motion I purpose submitting, the ulterior object to which it is directed, and the measures whereby I conceive that object may be effectuated, I am sanguine in the anticipation that an unanimous and a munificent spirit on behalf of the Protestant orphans in Ireland will be elicited. When a reverend friend, some time since, proposed to collect information on the relative amounts of contribution and relief among Protestants and Papists, I was struck with amazement at the vast disproportion in favor of Protestant bounty. I had previously no idea, though quite aware of the spirit and feeling of the respective communities, that so large a capital was supplied by Protestant benevolence for the almost exclusive service of the Roman Catholic population. I could not imagine, that with the reiterated boastings of the increasing wealth of the Popish body, so little was done by it toward the support of our public hospitals and asylums; whilst the mass of mendicants, paupers, and invalids, relieved by those institutions, are members of that communion by which Protestants are stigmatised, persecuted, and proscribed.* My lord, I would not cast one cooling breath upon the

* Of £75,000 contributed annually to certain institutions for the physical relief of the poor in various ways, it has been ascertained that £66,000 are supplied by Protestant charity, whilst the average proportion of Roman Catholics relieved by this means is to Protestants as one hundred and a fraction to one! If the Protestant share of the above sum were appropriated and economised as are the funds of the Protestant Orphan Society, TEN THOUSAND fatherless, friendless, destitute little ones might be fed, clothed, instructed in the faith of God's elect, and apprentised to useful and respectable callings. At a meeting of the Society for the Relief of Sick and Indigent Roomkeepers, which was held on the 19th of Novem-

feeling of love to enemies; we should do good to them that hate us, and pray for them that despitefully use us. But I apprehend no dissent from the doctrine of a first regard to our own household; and in these days of exclusion and injustice to the Bible classes of our people, I hesitate not to say, that a studied preference is due to them in our every project of relief from the common ills of life.—(Hear, hear.) When, moreover, we have reason to suspect a confederated purpose, in influential quarters, to

ber, it was stated that the proceeds of a "sermon" in the "Metropolitan Chapel," Marlborough-street, on the previous Sunday, amounted to 213*l.* 15*s.* 3*d.* including the sums, forwarded to swell the supply of ostentatious charity, from *seventeen* other Roman Catholic chapels!! It is to be presumed, that no inconsiderable portion of that amount was contributed by Protestants, so called, whose hypocritical profanation of the Lord's sabbath, by their unhallowed enjoyment of the consecrated opera in a Popish temple, and their blasphemous participation in the devout mummery of the mass, were suppositiously atoned for by the beneficent appropriation of the receipts at the concert hall door. Again, it must be observed, the collections at "The Conception" are only *an annual* contribution, and the objects relieved are about 30,000 Roman Catholics and 7,000 Protestants. On the Sunday immediately preceding the above, the "Tribute" to the political vanity and the personal profligacy of one bold bad man, was 1,400*l.*, from the same places which boast of 213*l.* for the relief of nearly 40,000 sick and indigent fellow-beings.

From a recent number of *The Cork Constitution*, one of the most honest, talented, and justly popular newspapers in Ireland, it appears that the following facts were stated in evidence to the Commissioners of Inquiry on Corporations:—"The total amount of subscriptions to the eleven charities in Cork for the last year was 7,164*l.* Of this sum there was subscribed—

By Protestants,	.. .. ..	£6,086
By Papists,	.. .. ..	1,078—7,164

The number of persons relieved by the above charities was 55,986.

Protestants,	.. .. ..	2,380
Papists,	.. . ..	53,606—55,986

Thus it appears that the contribution of the Protestants of that city is nearly *six times* the amount of that of the Papists, whilst the number of Papists relieved thereby is *twenty-three* times that of Protestants. O when, when will the people of God, by caring for their own, avoid the guilt of denying the faith and surpassing the infidel!

exterminate Protestantism, root and branch, sapling and tree,—when equally from Protestant institutions for temporal benefit, and foundations for religious purposes, the government of the country is withdrawing the paltry pecuniary supplies by which they were erewhile supported, while every possible sanction and encouragement that may be ventured is given to disgusting Popery; it behoves us to economise our own resources, to act with circumspection, and to redeem the time. My lord, it were as prudent as it is practicable to make some part of those benevolent funds which are now expended upon the Popish population available to the special advantage of our own fatherless and destitute; and thus to the conservation of Protestantism and the best interests of the empire. We shall by this means not only discharge a prime duty to the brotherhood, but at the same time revive the dejected spirits and attach to ourselves the grateful affections of our poorer brethren. We shall not only induce a measure of patience under their sufferings, and a willingness to wait in their native land for the return of that security which many of the reformed are seeking on foreign shores; but we shall in some degree check the consequences of that seditious application of their resources which the tributaries of faction are tempted to make in their presumption upon Protestant charity. The Catholic Rent, and the O'Connell Tribute, the contributions to the houses of Xavier, Loretto and Mount Carmel, and to the multiplying convents which are kept up by the eleemosynary

army of friars and "sisters of mercy" that are scattered amongst us, will perhaps find a stream of diversion in the necessary support of their diseased and pauper classes.* Thus, my lord, will the aliment of agitation and excitement be decreased; and the spirit of arrogance and despotism be repressed.—(Hear, hear.) Thus will the virtuous be encouraged, the vicious be restrained, the spirit of brotherly love be cultivated, and the charities of Protestantism flow in their legitimate channel and produce their legitimate results. In fact, I conceive that, in the present state of Ireland, to exercise an undiscriminating bounty is to supply the means and to remunerate the agents of insubordination. It is to make bold and wanton the men who overawe the executive, coerse the legislature, and proscribe the loyal portion of the people; and is therefore really an impolitic, an unreasonable, and an unchristian inadvertency. My lord, the number of Protestant orphans in Ireland, which has been of late greatly increased by the ravages of pestilence, and is likely to be multiplied in that day of conflict which common forethought must anticipate, is surely a subject worthy the special notice of this society. I need not, in an assembly like the present, give a precise por-

* It will scarcely obtain credit, with those who are accustomed to receive their information upon the oppressed condition of the Popish peasantry from trading politicians, that the total contributions per annum to the "O'Connell Fund," the "Trades' Union," and similar objects, are little short of *thirty thousand* pounds; whilst the revenue of the religious houses above named, including the subscriptions toward building and ornamenting six new ones, within the precincts of Dublin, amounted in the last year to nearly *thirteen thousand* pounds more ! ! !

traiture of that master-piece of Satan which is again becoming fashionable among us. I need not expatiate on the alacrity and perseverance with which the slaves of Popery compass sea and land to gain a proselyte, too generally to make him twofold more the child of hell than themselves. I will mention, however, an illustrative fact or two of which I heard at a public meeting last night in the Merchants' hall. A reverend gentleman from the diocese of Ferns stated, that some time since it was the practice of the spiritual jackalls and cormorants of that region, to prowl for and pounce upon the unsuspecting little ones in the villages or scattered cabins of the country; and carry off to their dens or retreats the innocent victims of their rapacity. He himself knew an instance in which a peasant's child was carried off at night, literally barrelled up, as the resurrection men barrel up the exhumed carcases of their merchandise, or the Scots traders pack herrings for our markets—borne off to a neighbouring religious house, and there confined till fully initiated into the mystery of iniquity. My Lord, this fact were altogether incredible, but for the character of the gentleman by whom it was related, and the notorious value which Irish papists attach to the proselytism of heretics. Another instance of the same character with that I have stated, occurred very recently in the city of Dublin, the metropolis of the kingdom and the head-quarters of Irish Protestantism. A clergyman was called upon to attend a poor widow in one of our hospitals, whose dying solicitude for

an only and unfriended child, led him to promise his protection, and on the decease of the parent to place it in what he deemed a suitable refuge. In a few days he visited the asylum of his little charge, when to his utter dismay he found she had disappeared.—Recollecting that on his visits to the dying mother he had seen with her one of those "sisters of mercy" whose misguided zeal for their system is an example to those of our better faith, the clergyman at once supposed that she had had some part in the abduction of his ward. He met her in another place, and challenged her with the matter. Without hesitation she confessed she had taken away the child, to provide for and instruct it; that she was happy in having succeeded; and felt assured that should she be the means of saving it from the heresy to which it was exposed, it would be a gem in her diadem of everlasting glory. Do I mention these things, my lord, from any hostile or unkind feeling towards the deluded females who are the fanatical agents of the Man of Sin? By no means. I admire the intention, whilst I pity the dupe and grieve for the consequence. These, however, are they whom our liberals and democrats, both in power and in progress to it, are consistently aiming, *per fas et nefas*, to make ascendant and universal. Shall we, my lord, with indifference regard this subsidiary agency to the systematic warfare against Protestant principles and Protestant institutions? Shall we omit to improve the means of counteracting the aggressions upon our civil privileges and the gradual annihilation of every security

for our religious liberties, which are identified with the happiness and contentment, the knowledge, piety, and morality of our Protestant poor? It is a fatal error that has found its way into certain quarters, in the foundationless doctrine to "leave his own work with God, and to stand still till the time of deliverance arrives." It is our's, my lord, to be up and doing; as the soldiers of Christ to "come forth to the help of the Lord against the mighty;" and with the invincible though invisible weapons of Truth and Charity, to war a good warfare against the armies of the aliens. In fact, the cry of "no politics," by one class of Protestants, and of "no polemics" by another, is neither more nor less than the assertion of the principle which each affects to contemn,—the expediency of a sacrifice to prejudice and bigotry. In the studied evasion of controversy the politician forgets that sound policy has its best support in the principles of the Bible; and in discarding all politics the religionist abjures lawful means for promoting and maintaining the cause of God. Whilst the entire constitution of Providence, with every mental and moral faculty of man, the events that history records, and the duties that religion prescribes, all imply the intimate and inseparable connexion of secular and spiritual affairs; it is an infatuation the most mischievous, or an affectation of sanctity the most self-delusive, which pretends to a contempt for the political means of conserving the institutions of godliness, or that would despise, upon religious grounds, the vindication of secular immunities. For my part I

would wish ever to bear in mind, that as politics without religion is the mere principle of a carnal slave, so religion separate from social loyalty is but the cant of enthusiasm. A state of exclusive spirituality belongs only to celestial beings; and a character which is factious is fit only for devils. The object of my motion, my lord, goes at once to check those insidious operations against our faith and liberties, I have before stated, and to promote the best interests of our humbler brethren. I propose to ascertain the cases of orphanage that exist and that may occur among our Protestant peasantry, and to watch the movements and prevent the devices of Jesuitical emissaries in reference to them. In furtherance of this object I would take leave to suggest, that a special correspondence be opened with the parochial Clergy, the Dissenting Ministry, and the Conservative associates throughout the country, requesting returns of the Protestant orphan children in their respective districts, with reports of those who from any cause are obtaining education in Popish institutions.* With the information thus gained I propose ulterior measures of a more definitive kind, not absolutely on the part of this society, but auxiliary to another of special character already in operation.—Of this latter institution, I may remark, it is a most

* Since the notice of the present motion a return has been made from a southern town of great importance, the population of which is estimated at 50,000 and the proportion of Roman Catholics as six to one. Out of the 8,000 Protestants there are known to be not fewer than *ninety one* orphan children, of whom *fifty five* live entirely by a semi-mendicancy, and the rest are maintained by individual charity, or the precarious returns of casual employment.

laudable example of hidden charity and unostentatious zeal; and an encouraging proof of how great good may be done by humble persons and humble means. Three poor men, themselves alive to the blessings of a scriptural discipline of youth, and sensible of the fatal activity with which Protestant orphans are sought for by the overweening zealots of a self-righteous church, were concerned for two infant orphans of a deceased neighbor in their common walk of society. With a hallowed desire to shield them from the cruel mercies of a conventual life, they resolved to unite their pence, to combine their energies, and to apply their intellects on behalf of their orphan charge. The Highest was their patron. His Providence opened up supplies. Friends responded to their requests; and the multiplied echo of their pious solicitations called into being THE PROTESTANT ORPHAN SOCIETY. Thus "from one, and he as good as dead," sprung that little army of refugees from error,—including now one hundred and thirty souls,—by which future generations will reap the fruits of enlightened charity and practical faith. It is only a righteous tribute to departed worth to state, that the late Archbishop of Dublin, the truly Protestant Doctor Magee, became an early patron of this praiseworthy institution, a munificent contributor to its funds, and an efficient advocate of its claims. To his enlightened and characteristic zeal was owing, in great part, the public favor to an establishment which supplies at once the bread that perisheth and the manna of life, clothing for the

body and the garments of salvation, a covert from the tempest of this world's calamities and a chart to the haven of eternal repose. My lord, this *Dublin Mechanics' Asylum for Orphanage* I would recommend to your prompt and generous regard. If our rules forbid or our funds permit not, a direct allocation of money for its use, we are only consistent with ourselves in becoming the vehicle of its publication among the Protestants of Ireland, and in collecting such information as may justify its operations and aid in its management. It has for some time been a fixed opinion with me, that whilst the rule of economy acted on by his Majesty's government, induces the apprehension that very soon every asylum for Protestant destitution and every seminary of Protestant doctrine will be totally abolished,— "OUR OWN" should be the motto of our policy and "NOW" the watchword of our charitable energies. All wise and mighty Providence is acting as he is wont in the exigencies of his church; raising up, and this within itself, a counteraction to the insidious influence of those who would enthral her children and obliterate her name. It is a marvellous and merciful coincidence, that the origin and progress of the Protestant Orphan Society of Ireland should be coeval and commensurate with the introduction and advancement of that idolatry of the *vox populi* which sacrifices the righteous charities of the gospel to the latitudinarian "march of intellect." It is a happy fact, that the evils consequent upon the abandonment of our Charter Schools and Foundling Hospital

by the government of the country, has produced an alternative greatly better than the precarious benefit of those state institutions whose energies were paralysed by the very supplies for their sustenance. It is true that in numerical extent the relief by the Orphan Society is comparatively small; but voluntary charity has ever the advantage that it is munificent, economical, and reproductive. Sure I am, that every beneficent institution, to be efficient and permanent must be the child of spontaneous benevolence. Its security must be that instinct of grace or humanity which is incontingent upon the caprices of authority and power; which, whilst watering others is watered itself, and

> Droppeth as the gentle dew from heaven,
> Upon the earth beneath,

with every self-acquisition of delight and gratitude in doing good. Whilst philosophy by example is daily teaching us, that men of high degree are vanity and men of low degree a lie, when seduced by the meretricious glare of a wanton popularity, we should not too much covet for our conservative asylums the plighted patronage of highest office or of noblest rank. We know not how soon or by whom these may be hurled from their eminence; nor with what measure of sympathy or contempt the chartered institutions of their beneficence may be regarded.—A government of most patriotic and sagacious policy may be suddenly superseded by one that, neither fearing God nor regarding man, like the unjust judge in the parable, yields any thing and every thing to

the voice of importunity and clamor. Let the principle of our holy faith operate its legitimate effect upon those who profess it, and the pure and undefiled religion of our God and Father will supply ample resources for our fatherless and forlorn.

☞ The profits arising from the sale of this pamphlet will be given to *The Protestant Orphan Society;* the friends and collectors of which are requested to promote its sale.—PRICE SIX PENCE.

The following pamphlets may also be had of the Booksellers, the profits being devoted to the several institutions on behalf of which their contents were delivered:—

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